X. Solid and Serious QVERIES:

Concerning the power of Church Discipline pleaded by some of the Clergy to be in them *Iure Divino*, and by the will and appointment of Jesus Christ.

With a three-fold distinction of power; *Humaine Rationall*, and *Divine*, flowing from the *Parliament*, the *Consciences*, and the *Spirit* of God, unto which all men are bound to submit.

Also an Admonition to the Parliament to promote the Restitution of true Religion, and Reformation of Gods Church, to the Abandoning of all Popish Remnants, both in Ceremonies and Regiment, and also to bring in, and place in Gods Church, those things only wch the Lord himselfe Commandeth, with the platforme of a Church Reformed.

Composed by many Learned, Religious and godly Ministers, and proved out of Gods Word.

And a vew of Popish abuses remaining in the Prelacy with the Copies of some private Letters written; and sent to some of them worthy His Majesties consideration.

by { *R. Gualter.* / *T. B. &c.* } { Ministers of Gods Word.

A wonderfull, and horrible thing is committed in the land, The Prophets prophesie falsly, and the Priests beare Rule by their meanes, and my people love to have it so: and what will yee doe in the end thereof? Jerem. 5. 30, 31.

Yea that are neere acknowledge my might.

The sinners in Zion are afraid, fearefulnesse hath surprized the Hypocrites, Isay 33. 13, 14.

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BIBLIOTHECA·BODLEIANA·

Ten Solid and serious Queries, Concerning the power of Chruch discipline, pleaded by some of the Clergy to be in them, *jure Divino*.

1. *Quere.*

WHether those Clergy, and others do not fall into the same Error which *Bellarmin* did, (in his 5. book, and 7. Chapter,) who hold that because the Ecclesiasticall, and Civill power make but one body in a Common-wealth, therefore as the soule is not governed by the body, so are not matters of Church discipline to be ordered by the Parliament, or by any lay Commissioners by them Authorized, but that resteth in the Clergy. Seeing that unto Princes, and Majestrates, is committed the Chiefe care of Religion, and Gods worship, and to watch over Ecclesiasticall Ministers, *that they may lead a quiet, and a peaceable life.* 1 Tim. 2. 3.

2. *Quere*] Whether, because *Azariah* the High Priest drove *Vzziah* the King out of the Temple, and caused him to dwell a part. 1 Chron. 26. therefore is there now any Divine Right in the Clergy to affirme to themselves the sole power of suspention from the Lords Supper, seeing that Christ our high Priest is come himselfe, now did they compell the King to go forth, till

by the leoprosie that rise up in his face, they saw it plainly appeare to them that the Lord had smitten him. 1 Cor. 26.20. and for this, they had their particular Instructions. *Leviticus* 13.46

3. *Quere*] Whether they do well Alledge with *Bellermin*, what the etroniously teacheth, Capt. 8. That because *Joheida* depose *Athalia* 2. Kings 11. Therefore they of the ecclesiasticall function have the sole power of Ecclesiastical disciplin given to them by God, when as, though *Joheida* knew that *Athalia* was a wicked Tyrant, yet of himsele he would presume no thing (but declaratively by his owne power, and referred all to the Parliament,) *viz. the Fathers and Princes of the Land*, 2 Chron. 23. verse 1.2. though the action was in it selfe, commanded by the word of God yet not for the Priests to act by their owne authority: now then to teach what was the minde of God therein.

4. *Quere.*] Whether the Office of the Pastors be not to feed the Flocke of Christ, 1 *Peter* 5.2. who so are overseers to them for spirituall diversion, and the Civill Magistrates chiefe for administration of Justice; notwithstanding all that *Boniface* 8. alledgeth against it, in his decretall, *extra commun. lib.* 1. *tit.* 8.

5. *Quere*] Whether there be a sword of power belonging to the Ecclesiasticall function, as to the Civill Majestrates, as *Boneface* would have it in the foresaid place, (agreeing with the arrogancy of many now;) because the Apostles said to Christ, *Lord behold here are two swords, and Christ answered them it is enough*, *Luke* 22.38. when as those were materiall swords, and *Peter* himselfe *was reproved for handling one of them*, ver. 20.

6. *Quere*] Whether those who are not subject to the power of Parliament (though of the Ecclesiasticall function, and in Church discipline for matter of forme only) *in resisting that power do not resist the Ordinance of God*, *Rom.* 13.2.

7. *Quere*] Whether *Pauls* saying, *That the spirituall man judgeth all things*, 1 *Cor.* 2. 15. gives power to the Clergie to bee Judges, seeing that the Apostle speakes of spirituall minds, and not of spirituall Ministers.

8. *Quere*] Whether those Ecclesiasticall men that assume to themselves a divine right of temporall jurisdiction to belong to them do not set up themselves above Christ; and assume a power

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not of right (ſeeing Chriſt himſelfe tooke upon him no ſuch thing, neither directly, nor indirectly, *hee refuſed to bee a King, Iohn 6. Neither would he execute the office of a Judge Luk.* 12.13. *He payed Pole money, Matth.* 17. Hee ſubmit to the judgment of *Pilate, and the Diſciple is not above his Maſter.*

9. *Quere* Whether the Miniſters of the Word; and by divine right to be Lords of the Church, and Judges of their Brethren, and may ingroſſe all power of Church diſcipline into their hands without being called to accompt by the Parliament, when as the Apoſtle bids them, *feed the flocke of Chriſt*, not by conſtreint *but willingly, not as Lords over the Lords inheritance*, 1 *Pet.* 5 3. Contrary to the minds of thoſe who would have power put into their hands to uſe all forſing, conſtraining, and Tyrannicall meanes; impriſoning, murdring, and devouring all thoſe that ſhall not obey them. And whether thoſe who ſeeke thus to tyranize over the Saints, are not limbs of Antichriſt.

10. *Quere* | Whether it bee not a Vaſſaldre to the Gentry of *England* to enſlave themſelves under thoſe who (if advanced) would trample upon Emperors, Kings and Princes, Pope *Alexander* cauſed *King Henry* the ſecond to doe penance for *Beckets* death. *Innocent* the third cauſed *King Iohn* to kiſſe the feet of the Biſhop of *Canterbury*; *Alexander* the third did tread upon the Emperor *Fredericks* necke. Pope *Innocens* cauſed the Emperor *Frederick* the ſecond to bee poyſoned, and his ſonne *Convedus* to bee beheaded, and in *England*, before the ſitting of this Parliament, many Nobles and Worthy Gentlemen were curbed, and tyrannized over by ſome baſe Clergie men of meane parantage, not to be endured, who can but thinke of ſerious ambition, that rebuked *Fredericke* the firſt, for holding his ſtirrop on the wrong ſide.

11. *Quere* Whether the Clergy are not (without complaining) to obſerve that Church diſcipline which the Parliament doth preſcribe, ſo long as it is conſiſtant to the preaching of the Word of God, and diſpenſation of the Sacrament according to the rule of *Jeſus Chriſt*. whereas it was the cuſtome of the Primitive Churches to ſubmit to the ſeculer powers. *Auguſt. Expoſit. Quarand. Propoſ. ex Epiſt. ad Roman. Epiſt. Leodienſ. contra Paſchal. Agathon:*

thon. *Epist. Synod.6.* generall action, *4. Dist. 8. cap. 1. Dist. 10. cap. 9. Distinct. 97. Clement. 5. extrav. Commun. lib. 5. tit. 7. cap. 2. Hierom, censur, orient, eccles. cap. 16. Agapetus* to *Justinian*, num. 63. *Agapetus*, num. 68. *Francisc. Titelman*, *deside* and Religion. *Æthecp. Harm.* sect. . 11. pag. 374. *Cansanus concord* lib. 2. cap. 7. *Espensæus, digres.* 10. in *tit.* pag. 1567.

A three fould distinction of power, unto which all men are bound to submit.

Man is *subject* to three powers, the first *Humaine*, the second *Rationall* and the third *Divine*. The *first* is the *Lawes* of *Nations*, the *second* is the *dictates* of *Reason*, the third the *word* of *God*. In *England* the *King* and *Parliament* is the fountaine, of the *humaine Conscience*, the fountaine of the Rationall, and *goes on spirit* the fountaine of *the Divine*.

1. The *Parliament* makes humaine Lawes, But they have their rise from a Divine power, and *whosoever resisteth that power, resisteth the Ordinance of God*, Rom. 13. 2

2. *Conscience* is the minde of God brought to mans Reason, teaching him how to put forth himselfe in acts of piety to God and love to man, and according to his owne actions to passe sentence on himselfe. This power is more *spirituall* then *humaine*, but acts in both, *in simplicity, and Godly sincerity, not with fleshly wisdome, but by the grace of God, having its conversation in the world, but more abundantly towards the Saints.* 2 Corinth. 1. 12.

3. *Gods holy spirit*, makes *divine Lawes*, none else are *jure divino*. and the power thereof tends all to *love joy, peace, long-suffering gentlenesse, goodnesse, faith, meeknesse, Temperance, against such there is no law.* Gallath. 5. 22. 23. And all statutes, and Acts of Parliament, all discipline and worship ought to submit to this Rule. All power which doth so or beyond the Law of God is a usurpation.

The Parliament have declared every Law, Ordinance, Priviledge, Custome, or Prerogative which doth exalt it selfe above the Lawes of God, reasons or peace, to be void, and what men so-

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ever they be that will dare to preſume a higher prerogative of power to themſelves, are led by the ſpirit of pride, and Antechriſt, and againſt all ſuch the Parliament may exerciſe their power, becauſe they will not ſubmit to the powers that be ordained of God. *Rom.* 13.1.

FINIS.